¶ A confu=tacion of that Po=pishe and Antichristian doctryne, whiche mainteinethy ministracy=on and receiuing of the sacrament vnder one kind, made Dialoge=wise betwene the Prieste and the Prentyse by Gracyous Me=newe.

¶ Math. 26.

Drinke ye all of this, for thys is my bloude whych is of the new testamente, that is shed for you, for the remission of synnes.

To all

faythfull readers/

that loue Chryst and his doctrine sincerely, Gracyous Menew wyssheth grace, peace of conscience & goostly strength from god the father thorowe our Lorde and sauyoure Jesu Christe.

Somethere bee, moste Chrystian and faythful brethren, whyche nowe at thys presente, that true relygion goeth to wracke, doe not onelye thynke but also are fullye perswaded in themselues, that it is no offence at al to Communicate wyth the Papystes, that so shamefullye mutilate or mangle the sacramente of the body and bloud of Chryste,

that they cut of, and take awaye ye one halfe from the lay people, contrary to the institucion and ordynaunce of the heauenly wysedome of god, our sauioure Jesu Christ. But if they wouide weygh the saying of S. Paul in the. 5. Chapter to the Ephesians, where he wryteth on this wyse: haue no felowshyppe wyth the vnfrutefull woorkes of darkenes, and agayne: be not partakers of other mens synnes: they would be otherwyse mynded, and be dryuen cleane away from that foolysshe perswasyon of theyrs.

* Eph. 5.
1. Tim. 5.

For if the cutting of, manglyng or takynge awaye of halfe the sacramēt from the people of god, is no vnfrutefull worke of darknes and such a synne, as none other in a maner is to be compared wyth it: I cā not tell what we should cal workes of darkenes or what we shold nāe synne. Thys is moste sure, we be-

lou e

loued, that whatsoeuer man doeth imagyne and inuente, besydes or wythoute gods worde or agaynst the institucion of hym, that is the only true lyghte that lighteth all men that come in to the worlde: It must be mere darkenes. But thys mangling of the sacrament is an inuencion of wycked men, whych leauyng or rather despicynge the worde of god and ordynaunce of hys sonne Jesu Chryst our Lord, folowe the madde phantasyes of their owne braynes: therefore it muste nedes folowe, that it is a worke of darkenes, not onely vnfrutefull, but also most noyesome and hurtefull, ye and of all other moste pernytyous. For beesydes that by it gods wrath is kyndled, and hys vengeaūce prouoked: they goe aboute most earnestly, by this deuilisshe inuentyon of theyrs, to noury, mayntayne, defende and

The mangling of the sacramente is an inuencyon of me and therefore a worke of darkenes.

The marke that the papistes shot at in thys manglynge of the sacrament.

vpholde their blasphemous doctryne of transubstantiacion in the sacramente, perswadyng the symple and ignoraunt people, that after the wordes of consecracyon (as they call it) be once spoken, there remayneth neyther bread nor wyne, but the very true and naturall body of our sauioure Jesu Chryste, flesh, bloud and bones, as he was borne of the virgin, hangynge on the crosse, dyd lie in the graue and afterwardes beeyng raysed again from the dead ascended vp into heauen, and therefore say they, it cannot be, but that vnder the forme of breade, they receyue both flesh and bloud, except we would haue a body wythout bloud. Thys doctryne, I say, goe they about to establyshe, by thys theyr manglynge of the sacrament what pretense or coloure soeuer they haue besydes. Therefore haue no felowshyppe wyth

wyth theyr vnfrutefull, noysome and hurtful worꝛkes of darkeneſſe: be no moꝛe partakers of their ſine leſt ye be alſo partakers with thē of the ponyſhmentes and plagues that god threateneth vnto them, that preferryng theyr vnwyſe and foolyſhe knowledge, beefoꝛe hys heauenly wyſedome, doe arrogantly preſume and take vpon them to immutate, chaunge and alter any of hys oꝛdynaunces and lawes.

And that thys matter of the ſacrament myght the better bee vnderſtanded, and the intollerable blaſphemy of the manglyng therof ſoner eſpyed and perceaued: I haue here compyled a ſmall treatyſe, wherein all the argumentes and reaſons, that the Popes catholiks can bꝛyng foꝛ the mayntenaunce of their abomynacyon, are, I truſte, ſo ſubſtancially confuted, that thei ſhall not haue one woꝛde to ſaye:

The cōtētes of thys boke.

wherein also ye shall learne howe farre they are deceaued, that thinke it no offence to receyue wyth them that so blasphemously breake the lordes institucion and ordinaūce, what clokes soeuer they can bryng for to cloke their synnefull doings wyth all. Onely I desyer this one thyng of you, that ye wil take this my rude doyng in good parte, and pray wyth me that god of hys fatherly goodnes and mercy vouche safe to loke vpon our afflyctions, and forgettyng our offences and the offences of our forefathers delyuer vs from thys moste myserable thraldome and captiuitye of conscience that we bee in: that we may wyth a free and vpryght hart honor, loue and serue hym in holynes and ryghteousnes al the dayes of our lyfe. Whyche thyng wythout all peradueuture, if wyth true repentaunt heartes and faythfull

prayers

prayers we call vpon hym, he wyll graunte vnto vs, through the merytes of hys ſonne Jeſu Chryſte oure Lord and ſauiour, to whō, wyth the father and the holy goſte, be all prayſe, glory and honoure worlde wythoute ende.

Amen.

A confuta

cion of all ſuch ar=

gumentes and reaſõs, as the popes catholikes doe bring for to proue the mutilate and corrupted receauyng of the ſacrament vnder one kynde contrary to the Lordes inſtitucyon and ordeynaunce, made Dialogue wyſe betwene the Prieſt and the Prentyſe, compyled by Gracious Menew.

The Prieſte.

Why, yonge man, wyl ye not receaue ỹ bleſſed ſacramẽt? Anſwere me dyrectly, that I may make report to mine ordinary. Prentyſe. Saynct Paul ſayeth playnly, that whoſoeuer eateth of thys bread and drynketh of thyſ 1. Cor. 11.

Ambro. in 1. Cor. 11. What is to receaue vnworthely.

thys cup vnworthely, doeth eate & drynke hys owne damnacion. And the holy father Ambrose, wrytyng vpon that place or text of the Apostel, sayeth playnly, that they doe receyue vnworthely, that doe minister or receaue the sacrament other wyse, then Chrysie hath instituted and ordeyned: but as ye minister it, it is done otherwyse, then the lorde hath appoynted and ordeyned: therefore it cannot bee but an vnworthy receauinge, and so consequently an eatyng and drynkyng of theyr owen damnacyon that bee partakers of it.

The fautes that are in the ministration of the sacramēt, which is vsed nowe a dayes.

Priest. I would fayne know, what fautes ye fynde in thys kynde of mynystracyon, that is now a dais vsed in the church. Prentyse. First and formest the order of the holye goost is broken, whyche wyll haue nothyng to be done in the congregacyon wythoute edyfyinge. And what

what edyfyinge ſhall the people haue there, where all thynges be done in a ſtraunge tonge, whyche ſcarcely the Pryeſt himſelfe doeth vnderſtande: Secondly the holye goſte willeth, that whenſoeuer we eate of that bread, and drynke of ꝧ cuppe, we ſhoulde ſhewe forth the Lordes death tyll he come: meaninge therby, that whenſoeuer the Communyon is miniſtred, ꝧ death of Chryſte and the benefytes therof ſhoulde be preached & ſet forth vnto the Congregacyon, whereby they ſhould be moued to hate and abhorre ſynne, and to geue moſte earneſt thankes vnto god, for their deliueraunce from it, thorowe the death, paſſion and bloudſhedding of his ſõne Jeſu Chryſt. But none of all theſe thyngs ar done. Wherfore ye muſt confeſſe, though there were none other thynge amyſſe, ꝧ all that ye doe is moſte vngodlye.

And

No man hauing good conſcyence ought to agree or ſee to agree to the vngodlyneſſe of ye papyſtes.

And who hauyng a good cõſcience would be glad to agree to ſuch an vngodlynes? No man, I trowe, yᵗ loueth hys ſoules health. Prieſt. is thys all, that ye can ſay, cõcerning thys matter? Is thys al the faute, that ye can fynde? Ye are a wyſe mã for ſouth. Ye ſhalbe made one of the counſell. Ye ſhall appoynte howe and after what faſhyon all thynges ſhalbe done and vſed in yᵗ miniſtracion of thys holye ſacrament.

Cipria. ad Pompeiũ

Prenty ſe. Now maſter perſõe, in thyngs, that belonge to this holy and bleſſed ſacrament, we nede not to goe to man for to haue inſtruction in the matter: for as the holy martyr S. Cipryan ſaieth: if yᵗ trueth wauereth, or is doubted of, in any poynt, we ought to flye to yᵗ originall of the lorde, and to the Euangelicall and Apoſtolical tradition. And therefore Saint Paul, beeyng

beeyng aboute to set forth to the
churche and congregacyon of Co-
rinthus the ryghte vse of thys sa-
cramente, goeth to the very insti-
cution it selfe, saying: that thyng, 1. Cor. 11.
whyche I haue receaued of ỹ lord,
I haue delyuered vnto you. And
thys dyd he speake. xxvi. yeares af
ter the ascension of the lord, hauig
trauailed through many countries
of the world, and hauyng seen ma
ny churches, that the Apostles had
planted in that space, both in Asia
and in many other regions besids.
Priest. But I pray you now, what
is the institution of Chryste. Prē-
tyse. The institution of Chryste
is set forth at large in the xxvi chap Math. 26.
of mathew, in the xiiii. chapter of Mark. 14.
Marke, in the xxii. of Luke, and in Luke. 22.
the xi chap. of the first to the Corin 1. Cor. 11.
thiās, wher we haue these words:
The LORDE Jesus in the
same

ſame nyght, that he was betrayed, toke bread, and when he had geuen thankes, he brake it, and ſaid. Take ye and eate. Thys is my body, whyche is broken for you. This do ye in the rememberaunce of me. After the ſame maner alſo he toke the cup, when ſupper was dō, ſaying: Thys cup is the newe teſtamente in my bloud. Thys doe, as ofte as ye drynke it, in rememberaunce of me. Thys ſaute then doe I fynde beſydes all other ſautes, ẏ I haue rehearced alredye, that ye robbe ẏ congregacion of halfe the ſacramente, taking awaye from them, ſt that moſte treaterouſly, the miſtycall cup.

The Papyſtes doe robbe the cōgregaciō of half the ſacrament.

Wherefore I muſte nedes condemne in thys poynte your procedynges, as moſt vngodly and deteſtable. And verely I cā not iudge thys to be the ſacramente of the body and bloud of Chryſte, but rather

ther an apisse counterfeytynge of the same, seeyng that ye do, besids the idolatrye and other innumerable blasphemyes, that are commited about it, take awaye the chefest part of it, that is to say, the cuppe, whyche is a moste lyuely remembraunce and playne certyficat of the free remission and forgeuenes of our synnes, that we haue in the bloud of our sauyour Jesu Chryst. Therefore who, hauyng one crome of godlynes in hys heart, woulde not detest & abhorre your doings? Who, beholdyng your presumptuous boldnes, would not tremble & quake for feare of the vengeaunce of god, that he threatneth vnto all them, that adde any thyng vnto hys worde or minysse any thynge from it? Or that do sacrilegeously take vpon them to alter & chaunge hys institucions and ordinaūces? Priest. What payne is it to heare

The Papistes vngodly communion, is an apysse counterfeitynge of Christes sacramente.

Sacrilegeously, ỳ is to say with robbing of gods glory

vnlearned and rude people talke? Ye do not perceiue nor vnderstād why nor wherefore thys is done: that is the cause that ye dooe so shamefully erre. Prentyse. I wold fayne heare of you some probable reason, for the satisfying of my cōscience. Priest. Ye shal vnderstand yonge man, that when the churche was yet rude, it did vse both kids but afterwardes when it dyd perceaue that the one kynde myght suffise the lay people, that the errour of some myght bee stopped, whyche peraduenture wold haue thought that the body of Chryste in the sacrament is geuen beeynge separated from the bloud, and the bloud beeyng seuered from the body: it hath ordeyned, that ỹ Prists onelye shoulde in their masses vse both kyndes, and that the one onely shoulde be ministred to the lay people. Doo ye not heare nowe why

The firste obiection of the papistes which they make to maintayne their vngodly manglyng of ỹ sacrament.

why and wherefore it hath been done: Prentise. Ye say, master person, that the church dyd at the begynnyng, when it was yet rude, vse both kyndes.

An answer to ỹ firste. obiectony.

Woulde god we were as wel learned in thyngs, that belong to true chrystyan religion, as they were in the primityue churche, when they folowed onely the lyghtsõe worde of god for theyr guide. The churche, saye ye, dyd afterwardes perceaue that the one kynde was sufficient for the laite. What cold, I pray you, your Pope catholikes see and perceyue, that ỹ Apostles and fathers of ỹ primitiue church, whych were all indued with so aboundant a spirite, had not perceaued and seen: What is our knowledge in comparison of their knowledge, but mere darkenesse, & blind superstition: ye say furthermore that it hath ben don to cause vsto

putte awaye the errour of them, whyche peraduenture woulde beleue or thynke that the bodye of Chryste is geuen separatly from the bloud, as though the body shold syt in heauen at the ryghte hand of the father wythout bloud. These bee your monsterous inuencions: for no heretikes, sence the cōminge of Chryste, dyd euer imagine this kynde of errour and blasphemye. But graunte, that there hath been such an heresye: coulde it be put awaye none otherwyse, but by mutilatyng, mangling and depryuatige the sacramente, and takynge halfe of it awaye? There maye aryse many pernycyous opynions touching that other parte, whyche is leafte: woulde ye therfore take it awaye cleane? how muche rather oughte we to take hede, that we doe in no wyse swarue from the institucyon of Chryste, nor preache otherwyse then

We oughte not for taking away of heresies mangle the sacraments of god.

then Chryste & his apostles haue preached? Thys oughte to bee the chiefe principle in diuinite, wherevnto all thynges must be resolued. The Lord hath spoken: this is the worde of god, that remayneth for euer.

The chiefe principle in diuinite.

If we shoulde be called from it to mens constitucions and ordenaunces, whyche are alwayes mutable, we should haue no stablenes in religion, but shoulde be dryuen from that whyche is moste certain and sure, to that whyche is moste vncertayne and vnsure, mans autorite beeyng made equall wyth gods autorite.

It is wrytten in the Epistle to the Galathyans: if we, or an aũgel from heauen, shoulde preache otherwyse than ye haue heard, lette him be accursed. If Paul wil haue neyther aungels nor apostles to be harkened vnto, if they teache anye Gala. I.

thyng or appoynte anythyng cō trary to the gospell: shall we geue eares to a sorte of beastes, ẏ dare presume to peruerte and altere Chrystes holy institucion in hys sacraments? Priest. Was not this confyrmed in the counsel of Constance? And ye knowe, that we ought to be obedyente to generall Counsels. Prentyse. The Greeke churche dyd neuer obeye thys coū sell nor all the Easte parte of the worlde, and not wythoute a good cause: for there they made decrees directly agaynst goddes worde. Besydes that, it is not vnknowen, that many tymes counsels haue erred, as it is playne of the counsell kept at Ariminum, at Calcedone, ſt at Ephesus the seconde tyme, and of the counsell kept in Aphrike vnder Cipryan, and of many other. Yea, dyd not in Chrystes tyme ẏ counsell of the Pryestes, and the

The secōd obiectyon. The answere to it. Why the coūcel kept at Cōstāce was not obeyed of ẏ vniuersall churche

churche of that tyme, erre moste shamefully, when they dyd refuse Christes doctryne, condemnynge both hym and hys Apostles: Beside that, counsels did not alwais set forth the trueth: because þ there the greater part dyd ouercome the lesse, and the worse the better. Why counsels dyd not alwais set forth þ trueth.

Priest. Hath not our churche the holy goste? Howe can it erre then? The. 3. obiection.

Prentyse. Heare ye are not a litell deceaued: for they, that haue the holy goste, doe not alwayes worke according vnto the same. As a carpentar, in that he is a carpentar, he committeth no faulte in makig vp hys building, but because he is geuen to other thynges, or is otherwhyles drunken: therfore doth he many tymes amysse. Prye ste. The answere to it.

But the churche hath a promyse of the holy goste, and that it shal neuer be forsaken. The. 4. ob.

Prentise. That doe I graunt, and The ans.

truly this promyse is fulfilled: for there be alwayes many in ỹ churcy that are of a good iudgement: as in the moste corrupted tymes in the churche of Jurye there were Symeon, Zacharie, Elizabeth, John the Baptist, the virgin Mary and Joseph, Nathanael and many other, that wer partakers of that promysse.

Yet it foloweth not by the vertue of thys promysse, that the counsels dooe neuer erre. Priest. But how shal we knowe, whether they erre or not? Prentis. All thynges muste be tryed wyth the touchstõe of the scripture and worde of god: for if an aũgel frõ heauen shoulde set forth vnto vs any other doctrie than is comprehended in the boke of god, we ought in no wyse to receaue it, but to counte it accursed: much lesse then, if men take vpon them to make decrees contrary to

the

the expresse worde and commaun-
demente of god, oughte they to be
harkened vnto. Yea except thei can
wyth a good and an vpright cons-
cyence say with the blessed apostle
S. Paul: that we haue receaued of 1. Cor. 11.
the lorde, the same haue we deliue
red vnto you, folowyng onely and
solely the lordes institucion in the
matter of the sacramentes, it is to
be iudged of all Christians, ỳ they
are not of god, but of the aduersa-
ry Sathan the deuil. Priest. It is
not vnknowen vnto you, if at leas
ye haue red the scriptures throughly, that the commaundementes of
god are deuyded into. 2. kyndes.
Some of them are fyrme and sta-
ble for euer, so that they can or mai The 5. obie-
neuer be chaunged or altered: and ction.
these are called Morall preceptes.
The other perteyne to externe and
outwarde thynges, as to cerimo-
uyes and sacramentes, and these

bee

be not so necessarye, but that they may, for the necessite of the place and time, be chaũged and altered. Therfore the church, in takinge awaye the one parte of the sacramente from the laye people, hath not done amysse, seeing the time doth so require. Prentyse. Where as ye say that the preceptes and commaundements, that appertain to externe and outewarde thyngs, as to ceremonies and sacraments, are not so firme, stable and strõg, but that they maye, vpon a iuste occasyõ, be chaunged and altered:

The answer to it.

Ciprianus li. 2. epist. epi. 3. cõtra Aquarios.

S. Cipryan in his Epistell contra Aquarios, is directly agaynst you callynge there the cõmaundemẽts and preceptes of thys sacramente grandia, ỳ is to say: greate ſ not lyghtly to be estemed and taken. Chryste also sayeth, that he shalbe ỳ lest in the kyngdome of heauen, that breaketh the lest of hys commaundements

Math. 5

maundementes. And in the forth of Deuteronomy, the lorde hym= Deute. 4.
selfe speaketh these wordes: nowe harken, O Israel, vnto the ordi= naunces (whereby doubtlesse he vnderstandeth ceremonyes) and lawes, which I teach you for to do them: ye shal put nothing vnto the word which I commaunde you: nether dooe aughte there from. Which onely precept and commaũ dement oughte to beate downe our presumptuousnesse, that we wil not only haue our inuencyons to be had in high estimacion and regarded of all men, but also to be preferred before gods worde. In the xv. Chapter of the numbers it Numme. 15.
is wrytten, that the children of Is rael were commaunded to haue ry bondes of yelowe sylke vpon the vttermoste gardes of theyr gar= mentes, that they, lokynge vpon them,

them, myght remember al the com maundementes of the Lorde, and not seke after their own hearte, or after theyr owne eyes, after the which they went a whorying. And in the Epistell to the Romans, Paul doeth greatly reproue or rebuke the heathen, because they wer waxen foolysshe in theyr own imagynacyons, and woulde not worshyp god, as thei learned to know hym, by hys creatures. Wherfore, sayeth he, they were geuen ouer into filthy cōcupiscence. And it is no doubt, but that thys manglyng of the Lordes supper doeth appertayne to that kynde of transgression or faute.

Rom. 1.

Notwythstandyng I graunte, that there is a certayne difference in the preceptes and commaundementes of god. For some there be, that we are alwayes bounde and subiecte vnto, as are the morall com-

commaundementes, or those that the lawe and the prophetes do depende vpon, whyche are: to loue god wyth al our heart, with al our strength, wyth all our soule, and our neighboure as our self. Other there bee, that we are not alwayes bounde to folowe, excepte it bee, when the tyme and place & other circumstaunces appointed in the worde of god doe require. For the Hebrewes myght not offer sacrifices euery where, and at al times, but vpon certayne dayes: and in y place, that god had ordayned and appoynted.

On the Sabboth daye they could not alwayes abstayne from outwarde workes, but were fayne other whyles to fyght, as we read in the bokes of the Machabees. Agayne circumcision coulde not bee ministred afore the eyght day. In lyke maner, if any man were desy- Gene. 17.

rous

rous to be baptized, and coulde not obtayne it: his good wil ſhold be accepted for the dede it ſelfe.

In theſe thynges therefore, when we muſte doe the commaundemēt of god, it is not lawful to innouat, chaūge or alter any thyng of god. And although we be not bounde alwaies to doe the thyng, whiche is commaunded: yet when we doe it, we muſte beware, that we ſwarue not from the Lordes inſtitucyon.

Leui.10. Nadab. Abiu.

Nadab and Abihu went aboute to chaunge and alter ſome thynge in the ordinaunces and ceremonies, that were commaunded of god: and thei wer conſumed with fyer.

2. Sam.6. Oza.

Oza was puniſhed wyth deathe for hys temerite and raſhneſſe.

Ozias. par.26.

And king Ozias, becauſe he wold haue againſte gods cōmaundemēt offered incenſe, was ſmytten with lepro-

le prosie. Why doth not the exam=
ple of their sacrificinge Pryestes
moue them, which are so affrayed
to say their masses wythout either
stole or phanell, or to omytte any
crossing, or such lyke smal tryfles,
which neuertheles se are nothynge
els but mere inuencions of men, & t
abominable vanites: Why doe we
not rather take hede, that we omit
none of those thynges that God
hath commaunded, and his sonne
Jesus Chryste instituted: The ve
ry heathen theyr selues wer great
ly affraied, that the Pryest should
in theyr holye ceremonies, eyther
stacker or faile in one worde: and
if any suche thing had happened,
they counted it to be an exceadyng
greate faute, and in a maner irre=
missible. And ye thinke it to bee
nothynge, to breake the Lords in
stitucion,

Priest.

The. 6. obiection.

Prieste. Hath not the churche of Chryst much greater liberte, than the Synagoge had? Therfore we may much better chaunge and alter thynges in the ceremonyes, thā the auncient fathers myghte. For we are not as bonde seruauntes vnder the lawe, but as free men vnder grace. Whyche thynge appeareth to be moste true by thys, that the churche at thys preſente doeth not dyppe them ouer the eares, ỹ are baptyſed, as thys worde baptizei doeth ſignifie, but ouerſprinkleth them onely or waſheth them. And yet it is not to bee doubted, but that they, whyche bee ſo ouerſprynkled or waſhed, are truly baptyſed. For Ciprian beeynge aſked counſell, whether they that were baptized, when they wer drawing to their death, oughte to be taken for true baptized Chryſtians. For they lying in theyr beddes, ſ beeinge

Baptizein.

Ciprian.

ing oppreſſed with ſickeneſſe, cold nether be dipped ouer the eares, nor waſhed, but onely ouer ſprinkled: wherefore they mighte ſeme not to haue been baptized: this mā of god did aunſwere, that they had receaued their ful baptiſme. The.7. ob
More ouer, haue not the wordes of baptizme ben other whyles chaūged? For we reade in the Actes of the Apoſtles that baptizme was miniſtred in the name of our Lorde Jeſu Chryſt, whereas notwithſtanding the Lorde in the goſpell commaunded hys diſciples to baptize in the name of the father, of ỹ ſōne and of the holi goſt. Finally, what ſay ye of the order, ỹ Chryſte hath The.8.ob.
preſcribed? Is it obſerued ꝛ kept? Did not Chriſt cōmaunde to teach firſt, ꝛ than to baptize? But nowe we doe baptize firſt the infantes, and afterwardes teache thē, when thei be of age. And ſhal we ſai now

that the churche dooeth amisse in al these thynges: God forbidde.

Anſ. to the 5. ob.

Prentiſe. As touching your firſte argument, maſter perſon, wherein ye ſay, that we haue more libertie, than the Iſraelites had: and that therefore it is lawefull for vs, to chaunge and alter thynges in ceremonyes, which liberte the childrē of Iſraell had not: I anſwer to ỹ, the Chriſtyan lybertye dooeth not conſiſte in thys, that we maye chaunge and alter the inſtitucion of Chryſte: but it lyeth and conſiſteth in thys, that Chryſte hath brought̄e and reduced many laboreus, payneful, and darke ceremonies, into fewe, that are eaſye and playne.

Wherin cō ſiſteth the Chriſtian liberte.

Beſides that, we are by the power of the ſpirite made wyllynge and ready to obeye: for we are not compelled by the law, but do moſt willingly,

willingly, whatsoeuer gods word doeth commaunde vs in his true religion. Therefore they can not conclude that, that they woulde, but rather are driuen to the contrary: for if we be so deliuered frō the yoke and heauy burden of ꝑ lawe, that we haue only fewe, easye, and playne ceremonyes, it wer a thyng intollerable and much blame wor thy, if we would not fulfyll ꝛ perfourme thē without any grudging or murmuring, or if we would alter any thyng in them, seyng they be so fewe, so easye, and so playne. Preyest.

Yet ye haue not aunswered to that, whiche I brought against you touchyng the chaunge and alteracion that is in baptisme Prētise. Knowledge and confesse, that ꝑ aunciente fathers, when they

Ans. to the 7. obiec.

could by the age or health of the persons, dipped them ouer eares and head in the water: which dipping was prefigurated and shadowed by the goinge of the children of Israel through the reade sea: & yet it is neither necessarie, nor hath any expresse commaundement in ye worde of god.

What is signified by the dypping in, into ye water.

When it is vsed, it hath a goodly significacion. For when we are dipped in, therby it is signified ye we dye with Christ: and by the cōmyng out of the water we are admonyshed, that we rise with him. vnto euerlasting life. Howebeit (as we haue sayd) this signification is not necessarie, I meane, sone cessary but that it may be omitted: for the true property and nature of baptisme is, our clensing from our sinnes.

What is ye property & nature of baptisme.

Wherfore S. Paul in the Epistle to the Ephesians writeth, that

Christe

Chryst hath cleansed his congregation and churche with the lauer of water through the worde. This purginge or clensinge from synne, is moste properly signified and presented by baptisme, whether we be dipped in, or ouer sprinkeled, or by any meane at all washed in the water. Ephe. 5.

For this word, baptizein, doth not onely signifie to be dipped in, but also to be washed by any maner of meane: moreouer it is not all one, to chaunge the maner of washing, and to take all the whole away.

For in them, that are ouer sprikled or washed, the element of baptisme, that is to saye, the water, is kept and vsed, and hath his signification. We doe not contende superstitiously, how we must drynke of the cup, whether we muste drinke litel or muche: so that both partes

of the ſacrament doe remayne hole it is inough.

In times paſſed thei vſed quils to drynke out of the miſtical cuppe Euſebius.

In tymes paſſed, they vſed to drinke of the miſtical cuppe wyth quilles, whych thynge the byſſhop of Rõe doth yet vſe at thys preſent tyme: ſome were wonte to dip their bread into the miſtical wyne as it is written in the Eccleſiaſtycall hiſtorye of Euſebius. But I would wyſſhe al thynges to be dõ, that are moſte conſonaunte and agreable to the inſtituciõ of Chriſt. Pryeſte. But what ſaye ye of the wordes, whych the Apoſtles haue chaunged in baptyſme, vſyng not that preſcribed fourme, that was appoynted then by Chryſte in the goſpell? Prentyſe. Some there be that graunt, that the wordes were altered and chaunged, but that the fourme and maner, that the Apoſtels did vſe, was all one with yͤ that Chryſte had preſcribed them

ans. to the 8. obiec.

in

in his gospel. For (say they) in the name of Jesu Christ, ar the names of the three divine persons comprehended, that is to saye, of the father, of the sonne, and of the holy gost.

And Ireneus in hys. 4. booke cōtra valētinianos doeth plainely testifie and witnesse the same, saying: in the name of Chryst the three persons are vnderstanded: for this worde, Chryst, dooeth signifie annoynted, wherein is shewed both he that annoynteth, he that is annoynted, and the vnction it selfe: he that is annoynted is the sonne, he that annoynteth is the father, & the vnctiō is the holi goste. Wherby it appeareth that in thys alteracion nothing at al is taken awaye.

In ỹ name of Jesu Chryst the names of ỹ 3. diuine persons ar comprehēded.

Ireneus contra Valētinianos. li. 4.

Pryest. So may we right wel say, that in this alteracion, which is so sore impugned & spokē agaynst in this sacramēt, nothig is takē away:

The. 9. ob.

in the one parte or kinde the whole is contayned.

For ye knowe righte well, that the body of Chryst, which is geuē vnto the lay people vnder ye forme of bread, is not wythout blood, so ye as in or vnder ye name of Christe, all three persons, that is to saye, ye father, the sonne and the holy gost ar vnderstanded, so vnder ye forme of bread is both the body & bloud contayned.

What haue ye now to say agaist this? Prentyse. I haue to say thys. As for the aunswere that I haue broughte out of Ireneus, I dooe not greatly leane vpon it. For in ye place of the Actes of the Apostles to baptize in the name of Chryste is to baptize by hys commaundement, and according to his wil and institution.

What is to baptise in ye name of Chryst.

Wherby we mai rather cōclude and gather, that the Apostles dyd

obserue

obſerue the fourme and maner, ỹ Chriſte had preſcribed. Els thei had not baptized in the name of Chriſt, if they had done otherwiſe than Chriſt had commaunded thé, Farthermore it is not to be thoght. that the Apoſtles, which did with ſuch a diligence and zeale ſet forth the true religion, dyd caſte of the fourme and maner of baptizinge ỹ Chryſt had ordayned and preſcribed vnto them.

Thomas de Aquino.

Beſides all this, when ỹ ſchoole men (as we reade in Thomas de Aquino) doe conſent and agree, that the fourme and maner of baptiſing hath been in ſome thing chaunged and altered by the Apoſtles: they wryte that it was done for a tyme, and that by the diſpenſinge of the holy goſte, and that therefore we ought not to mak of it a perpetual lawe.

Why after the ſchole men the Apoſtls baptiſed in the name of Chryſte

For why? It was done to thys ende,

ende, saye they, that the name of Chryst myght be the more spreade abrode.

But this ye dooe not obserue, whē ye take away the mistical cup of the communiō from the people. For, as ye doe it without any dispensing of the holy goost, so wyl ye haue your vngodlye and blasphemouse decree to contynewe for euer.

Agayne the Apostles did not condemne as heretykes those, that would vse the prescribed fourme & maner of baptising. But ye do not only condemne al the laye people, as heretikes, that receaue vnder both kindes, but ye doe also moste cruelly burne them.

And who would not, besides al this, detest and abhorre thys doctryne, which affirmeth, that it lieth in mans power to inuert, turne & chaunge either the mater or words

of

of the ſacrament, as ye haue done moſt ſhamfully, not only takyng away the cup from the people, but alſo the wordes, that are ſpoken vpon it, whych are moſt wholſome, and do more playnely declare and ſet forth the miſtery of our ſaluacion, then the wordes that are ſpokē vpon the bread. For of or vpon ỹ bread it is onely ſayd. Thys is my body, which is deliuered for you: but of or vpon the cup, it is ſayed: this cup is the newe teſtamente in my blood, which is ſhedde for you and for manye vnto remiſſion of your ſynnes. Weyghe nowe, what Godly and comfortable doctryns are here contayned in theſe laſte wordes, whyche do appertaine vnto the cup. Luke. 22.

Prieſt. Ye haue not yet proued, but that vnder the forme of bread ther is both fleſh & blood cōteined onles ye wil haue a bodi without blo

Wherfore

Wherfore ye doe most shamefully belie vs, saying that we robbe the people.

For, they receaue asmuch vnder the one kynde, as they shoulde receaue vnder both. Prentise. This is soone said, but not so soone proued master person: for ye must vnderstande, that the communion of the body and bloud of Chryste in the sacrament is not ỹ work of nature: whatsoeuer is ther deliuered vnto vs, as it is offered vnto vs by or in the wordes of Christes promises, so is it receaued by faith. And in this externe or outwarde thinges, God doeth most chiefly and most principally require our obedience. The signes and outwarde affictiō of the ceremonies are thinges trāsitory, but the word of God remaineth for euer: and therfore the sacramentes muste be ministred accordynge to the rule of it. Againe:

Anſ. to the 9. obiec.

we

we receaue so much there, as God hath appointed to geue vnto vs, of whose will we can not be certified but only by hys worde.

But Chryste hath ordayned .. partes of thys sacrament, saying of the one: This is my body, and of ỹ other: thys is my blood, meaninge therby, that in the bread being worthely receaued, and accordynge to Christes institucion, we are made partakers of his bodye, and in the wine, partakers of his bloode: and hath left vnto vs expresse wordes, for or touchyng these thyngs: therfore we must rather trust to hym, than to mans sophistications or subtyll argumentes.

I confesse and graunte that the Christes body of Christ, whiche is in heauen, is not wythout blood. I doubt not but that they are both ioyned, wythout togethyer in him: I meane, this is my belefe, that in Chrystes natu-

bodi in heauen is not wythout blood.

rall

ral body, there is both hys fleſſhe & bloud ioyned together. But howe ſhal ye proue that they are bothe ioyntly ioyned together in the ſacrament.

The fayth of the communicãtes doeth in the one part amplexe, embrace, and take holde vpon the body of Chryſt, as it was hanged and nayled on the croſſe, wherwith we are ſpiritually fed. And the ſame fayth doeth in the other parte apprehende and take holde vpon hys bloud, that was ſhedde for our ſalvation, and therof we doe ſpiritually dryncke.

The myndes of the faythfull doeth moſt chefeli runne vpõ theſe miſteryes of Chriſtes death, when they doe communicate. Therefore we muſt not now reaſõ how chriſte body is in heauẽ. We folow gods worde, and ſee or perceaue, that it is not neceſſary, that thoſe thigs

which are naturally ioyned toge-
ther, ſhould be ioyntly receaued to
gether.

The humayn and diuine nature
are in the perſon of Chryſt ioynt-
ly ioyned together, and can in no
wyſe be ſeparated one from an o-
ther: yet ye will not ſay, that wher
ſoeuer the Godhead is there is ẏ
manhode alſo: for ẏ wer to make ẏ
body of Chryſte infynyte and vn-
meſurable, wyche is contrary to
the nature of an humayne body.

The ſonne of God, in that he is
God, is founde to be euery where
and filleth al thinges, wiche can
not be truely ſayed of hys bodye.
More ouer al ſpiritual gyftes are
ioyntly ioyned together in the holi
goſte, and yet it folowth not that
whoſoeuer hath the gift of prophe
cying, hath alſo ẏ gyfte of tōgs: or
whoſo hath ẏ giſte of tōges, hath

alſo

also the gift of prophecying. Seuerite and mercy are moste ioyntlye ioyned togethyer in God, and yet when any mā receaueth euerlastig lyfe, he feleth the mercy of God, & not hys extreme rigoure. The same might I say of many other things, which though they be in thēselfes most ioyntly ioyned togethyer, yet are they geuen separatly. Pryeste.

The. 10. ob Here is in dede diuinite vpon dyuinite.

But ye haue yet sayd nothynge to that, which I obiected vnto you touchinge the order of baptysme, whyche, as ye knowe, the churche doth not obserue: for children are first baptised and afterwardes taught, wheras Chryste commaūded first to teache and afterwards to baptise.

Ans. to the 10. ob. Prentise. I meruayll greatly, master person, that ye wil aleage this, as though ye would be on the Anabapti stes

baptistes part, that so ye myghte the better be agaynst vs, and trouble vs the more.

Why will ye not vnderstande that thys saying of Christe ought generally to be vnderstanded and taken of the Gentiles or heathē, and not particularly? It is most true, that in the firste settinge foorth of Christendome, that is to say, of the Christen religion and gospell, we must beginne at the doctryne. For when a citie, contreye or realme, must be wonne to Chryst, afore we come to baptisme, preaching must be vsed.

Whyche when it is once receaued and beleued, not onelye they, that be of age, are baptised, but also they offer their litell ones to bee baptysed.

That therefore, that was generally commaūded of Christ, ye wil bryng it to a particular baptisynge

of children. The Greke worde is Matheteusantes, which signifieth to make disciples, and to aggregat or gather vnto Chryste, whyche thyng, in them that are of age, is dō both by doctryne and baptisme, in the yonge children by baptisme only, because they are not yet able to receaue the doctrine. Which waye semeth to haue ben vsed in circumcision.

Abraham. Gen. 17. As touching Abraham, ỹ was of a full age, the doctryne went before, and afterwardes the sacramēt folowed. But it was not so in hys sonne Isaac. And thys also is a playne trueth, that in the churche the doctryne goeth before the sacraments, as al men may wel perceue and see.

Isaac.

Moreouer, as it hath been said before, they gather not wel, when they goe about to gather the order of thynges, of or by the order of ỹ wordes.

wordes. For in Marke we haue of Iohn the baptist, that he was in the deserte baptisyng and preachyng the baptisme of repentaūce, whereas no man doubteth but ỹ he did preache first, & afterwards baptyse. Marke.1.

Priest. Doe we, I praye you, euen when the communion is ministred as ye wil haue it, doe we, I say, kepe and obserue that, whiche Christ did in his last supper? We receaue the sacramente fastynge, wheras Christ did it after supper and ministred the sacramēt of his body and blood vnto his discipls when they had supped. The.11.ob. The.12.ob

Secondlye the communion is ministred in the mornyng, whereas Chryste dyd it in the eueninge: nor we doe not washe eche others fete, wheras Christ did both wash The.13.ob

his disciples fete, & also commaunded, that we ſhould waſſhe eche others fete.

I trowe I ſhall so laye the scriptures to you, that ye ſhall haue at length, both your bely and mouth full. Prentiſe. As touching the firſt it is to be conſydered, that Chryſt did eate firſt the paſchall lambe: for his minde and wyl was after ye abolyſhyng of the olde ſacraments to inſtitute and ordayne the newe. And as for the tyme of the Lordes ſupper, I confeſſe and graunt, that the churche may vſe it ſelfe in that poynt, as it ſhal thinke beſte, or as it ſhall thynke moſte expedyent for the glory of god, and for the edifyīng of them, that do communicate. For there is no expreſſe commaundement of it, no more thā we haue of comming to it faſtynge, or hauyng eaten somewhat before. The commaūdements, that appertaine to

Anſ. to the 11. obiec.

Anſ. to the 12. obiec.

to this ſacrament, are theſe: take ſt eate.

Take and drynke all of thys: do thys in the remembraunce of me: let euery man examine hymſelfe, & other lyke. There is no mencyon made of the tyme, nor of the place nor of the apparell, nor of other ſuche lyke circumſtaunces. S. Ciprian rehearſeth the cauſes, why ỹ Lordes ſupper or communion is miniſtred in the mornyng: the firſt is, becauſe the people maye better come together at that houre, thā at any other tyme of the day beſides: for in the daye time much buſines chaunceth, whereby men are plucked away from the diuine ſeruice. The ſeconde is, becauſe men ar at that tyme ſobre, and haue theyr myndes more apte to receaue and beare awaye Godlye leſſons and wholſome doctryne.

The tom: maūdmēts that apper tayne to ỹ communio

Ciprian. Cauſes whȳ the commu nion is mi: niſtred inỹ mornynge.

The thirde is, becauſe the mor:

ning is a good monument or remẽ
beraunce of the Lordes reſurrecti
on or riſing agayne, which thing is
much auaileable to the inſtitucion
of thys ſacrament.

Moreouer, it is to bee noted, ỹ
the aunciente fathers, when they
obſerued and kept any general fa-
ſtinge, beecauſe they tooke then no
meate till nyght, wer wont to haue
the Communion in the eueninge:
for when they faſted, thei gaue thẽ
ſelues al the day long to prayers,
to hearyng of ſermons, to ſinginge
of Godly Hymnes, and to other
lyke Godly exerciſes.

Aboute the euenyng the communi
on or lords ſupper was miniſtred
they receued the ſacrament, and ſo
eueri mã went home to take hys re
paſte.

Howbeit in Saint Auguſtins
tyme they were wonte in manye
churches

churches, vpon maundye thirsday to receaue the communion at night that so they myghte the better expresse Christes institution and doynge: but I fynde that this custõe was abolysshe and put downe by the sixte counsell, that was kepte at Constantinople in Trullo, the Canons of whych counsell are set forth in greke, wherin mentyon is made, of the custome that was thẽ vsed in the churches of Affrica. But to bee short, so that ỹ wholesa cramente be ministred, and the institutyon of Chryst kept, we ought not greatly to care for the time, or other like circumstaunces, sythens we haue no expresse commaundemente of them. CHRISTE, when he was baptised, was .xxx. yeares olde.

The sixte Counsel. of Cõstantnople kept in Trullo.

And were it not mere foolisshenesse, if we woulde suffre mẽ to

baptise none, except they wer. xxx. yeares olde: Priest. O Lord god, what a thynge is thys: What a worlde would it be, if suche younge boyes be suffered still to reade the scriptures: Well, what say ye to ỹ washing of the fete, whych is altogether omitted and lest: Prētise. I say, that we ought to consyder in it: two significations. The one is touchyng remission of synnes, and the clensing or purging away of ỹ fylthynesse of the mynde, whyche is geuen vs by Chryst. And of that doeth oure sauiour speake vnto Peter, saying: If I washe thee not, ỹ shalt haue no part wyth me. And agayne: he, that is washed, hath no nede but to washe hys feete. And of thys washing doth S. Bernard speake very much.

Ans. to the 13. ob.

John. 13.

Bernarde.

Besydes that, thys washynge was a token or sygne of Chrysten loue and of the submission of the minde

mynde, whych we oughte to vse, though we be neuer so hyghly pro moted in thys worlde. And therefore Chryst, speakyng of it, sayeth: ye call me master and Lorde, and ye say wel, for I am so. If I then beyng your Lord and master haue washed your fete, ye ought also to washe one an others fete. By the whyche commaundement he wold signifie vnto vs, that we oughte for no maner of worldly dignitie, to wythdrawe our selues frō that seruice and dutye, that we owe to our neighboure or Chrysten brother, yea in thynges that seme most vile, whyche thynge Chryste dyd for our example performe and full fill.

Where washyng of fete was vsed & why it was vsed.

The washing of the fete, was a thing much vsed amōg the Jewes. For in suche hotte contryes, as Jury is, when menne did trauayll on foote, their bodies were much wearyed

ryed with heate: therefore the wa-
ſhing of their fete, when they were
weari and ful of duſt, was no ſmal
refreſhing vnto them, ſpecially ſe-
ing that in thoſe contreyes menne
were not ſo well ſhod as they are
wyth vs.

Luke. 10. Els how could Chryſte haue
had his fete waſhed by the ſynne-
full woman and wiped wyth her
heares, excepte he had had hys
fete bare, or ſo ſhod that his ſhoes
might eaſely be pulled of? And ſy
waſhing of the fete in the ſcriptur
doth ſignifie any baſe ſeruice, that
maye be done to our neyghbour,
1. Kin. 15. Abigael doeth teſtifie and witnes
for when Dauid woulde haue ma
ryed her, ſhe anſwered: thy hande-
mayde is readye to waſh my lords
feete, and the feete of my Lordes
ſeruauntes.

As though ſhe ſhoulde ſayed:
I thynke not my ſelfe worthye of

ſo

so high honor, I am rather moste ready to doe any kynde of seruyce, semeth it neuer so base, to mi lords seruauntes.

And S. Paul in his firste Epistle to Timothee, when he speaketh of ỹ widowe, that shoulde be chosen of the churche, he willeth that she shoulde be such an one, as is ful of good workes, and hath washed the Sainctes fete. Where doubtlesse S. Paul, by the washyng of ỹ fete, doeth vnderstande al maner of charitable seruice, that ought to be dō to the men of God. Also Chryste saith in his holy gospel: when thou doest fast annoynt thy head. Wherof it doth not folow, ỹ we oughte to annoint our heades, whēsoeuer we faste, but because ỹ in Siria or Arabia ỹ happy they vsed much to annoint thēselfs whē thei wold be merry, except whē they were in sōe heauines, christ meneth, ỹ in priuat fastigs we shold not by omitting ỹ

1. Timo. 5.

Math. 6.

How Chrystes sayig must be vnderstanded when he sayeth whē ye fast annoynte youre heades.

accuſtomable trimming of our bodyes hunte' after vayne glorye, or vayne prayſe of the worlde. But now, ſeeinge there is no ſuche vſe of anoynting among vs, we ar not bounde in our faſtyng, to anoynte ourſelues.

Whyche ſame ſelfe thing muſt be vnderſtanded of the waſhynge of the fete, whyche ye doe ſo ſtoutly obiecte vnto vs.

Waſhing of the fete cannot be called a ſacrament.

Agayne: it cannot be called a ſacrament, although it ſignifieth and repreſenteth in or by the elemente many Godly thynges (as I haue ſhewed already) and hath a commaundement annexed vnto it. For there bee no expreſſe or particular wordes geuen, that ſhoulde be added to ỹ element, that therof might be made a ſacramente, or whereby a promyſe of ſome particular gifte or grace to be obteyned is ſignified and betokened.

Finally

Finally neyther Chryſt, nor his Apoſtles dyd commaunde, that the communicātes ſhould waſh eche others fete.

And Auguſtyne, in a certayne Epiſtel ad Januariū, doeth playnly write, that certaine churches did remoue and put awaye thys ceremony, leaſte it ſhould bee taken for parte of the ſacrament, or for baptyſme: and that some agayne dyd kepe ſtil the ſame. Augu. ad Januariū. Epi. 54.

Prieſt. Why, wil ye haue the Apoſtles and the laye people to be of lyke dignite? Were not the Apoſtles made prieſtes by our ſauioure Chryſt? Therefore the church hath by good ryght made an other law for the communion of the laye people. The. 14. ob.

Prentiſe. We knowe nothynge of thys kynde of prieſthode, ther is not one iote or ſyllable in the ſcriptures, that the Apoſtles were made The anſwere to it.

Mark this made prieſtes. The ſcriptures of ỹ new teſtament vſe no ſuch names. Yf they were prieſtes, they wer ſo either after the order of Melchiſedech ꝛ thē muſt they haue ben prieſtes for euer, or after the order of Aarō, ꝛ then muſt they haue offered bloody ſacrifices, as lambes, calues, bullockes and heffers, or els after the order of Baal, as thei be all, that robbing the Chriſtyan congregation of that moſt worthy name, geuen in the ſcriptures to all chriſtians, doe chalenge it to themſelues alone.

All Chriſtians in the newe teſtament be called prieſts.

But let them by the prieſtes vnderſtand the miniſters of ỹ church.

Prieſt. So they doe, I warraunte you.

When prieſtes ſaye no Maſſe thei receaue but vnder one kynde.

Prentyſe. Nowe then tell me maſter perſon, why do ye miniſter the ſacramente vnder one kynd only vnto your prieſtes, when they,

ſaying

ſayinge not maſſe theyr ſelues, chaunce to come to the communyō, ſith that Chryſte did miniſter vnder both kindes to the Apoſtles, geuyng them no leſſe than he tooke for hymſelfe: Agayne, if Chryſte dyd only geue the ſacramente to pryeſtes, as they call them, why dare ye then geue parte to the laye and commen people, ſythe Chryſt dyd not communicate with them: Beſydes thys there wer no wemen at the communion wyth Chryſte, excepte ye wyll haue thē to be prieſtes alſo.

Why dooe ye then geue the ſacramente vnto them, ſythe that CHRIST dyd geue it only to menne: But ye, that reaſon ſo ſubſtanciallye of the ſacramente or communyon of Chryſte, kepte wyth hys Apoſtles, what ſhal ye aunſwere to the Apoſtle Paule:

who

who, wryting to the vnyuersall churche of Corinthus, commaundeth both kindes to be geuen, not to the ministers onely, but to the whole people. Prayest. Ye can not denye, but that there is mencyon made of the communion of the lay people in the decrees, canons and ecclesiasticall hystoryes. Prentyse. I graunt that: but ye are greatlye deceaued, if by the Communion of the laye people ye doe vnderstand the receauing vnder one kinde: for there both kyndes were geuen. Only it was called the communyon of the laye people, because that soe of the clergye, beyng through their own faute fallen from theyr ministrie and offyce, dyd no more communicate among the clergye or ministers, but among the laie and cōmon people.

The. 15. objection.

An answer to it.

Priest. The more, I trow, I reason with you, the worse I shal find you.

you. Did not Christe, I pray you, minister the sacrament vnder one kinde to his disciples, whē he wēte to Emaus? For there as it is sayed they knewe him by the breakyng of bread. The.16.ob Luke.24

Therfore ye doe not well, that of one only action of Chryst goe a boute to establyshe a doctrine and make a commaundement. Besides that, al the whole church is on our side: which holi mother the church being moued with many causes, did ordaine that the sacramente should be ministred vnto the laye people vnder one kynde. The.17.ob

The first cause, whiche moued our mother the holy churche, to minister the sacrament vnder one kid is, lest if the cup should be generally ministred, any should be shed or spilled. The.18.ob

The seconde is thys: if ye wyne should be reserued for the sycke, The.19.ob

the bread is, it would waxe sowre, and not bee able to be dronken.

The.20.ob Thirdly there be many, that canne not away with drinking of wyne, therefore seeyng that they can take but one parte, if both were so necessarye, as ye saye, they woulde thinke, that thei hadde not communicated truly, nor receaued the whole sacrament.

The.21.ob. Laste of all, the ministers must haue some what more priuiledge, than the commen sorte of the people.

I trust yong man, ye haue marked these thynges well. Prentyse. Truly master person, I haue marked them wel, and I trust, ye shal say no lesse, by that tyme ye haue heard myne answer.

As for the first argument, that ye haue brought, saying that Chryste hath some tymes ministred vnder

Ans. to the 16. obiec.

one

one kynd, because we read in Luk that his disciples knewe him by ꝯ breakyng of bread, that verelye is to weake, yea and verye foolysshe also.

For ye shal neuer be able to shewe that the breakynge of bread doeth in that place signifie the holy communion, sythe that the same maner of speakyng is in ꝯ holy scriptures applyed verye often tymes to the commaundementes. And it is no meruail, that those disciples knew him by breakyng of bread, or by takyng of commen meate. For sythe ꝯ Christ (as we maye Godly beleue of hym) hadde certayne peculyare thankes geuinge and prayers, he myght easely be knowē. But graūt that Christ did then at that tyme geue one parte of the Sacramente onely: shall it be lawfull for vs to dooe it therefore? He dyd not by ꝯ

ſame one onelye doinge abrogate or abolyſſhe the generall commaundement, that he gaue at his ſupper, and afterwardes was confyrmed by the writinges of the Euangelyſtes and of Paul.

Gen.22. God did once commaunde Abraham to ſacrifice his ſonne: yet he did not by that abolyſſhe this generall commaundemente of hys: Exo.20. thou ſhalt not kyl.

Ex.3.11.12. He did alſo commaunde once the Iſraelites to carye awaye the goods of the Egipcians, howbeit he wil haue neuerthelesſe this hys commaundemente to ſtande ſtyll: Thou ſhalt not ſteale. Moreouer by the breakynge of the breade, the whole ſupper may be vnderſtãded by a figure, which is called Synecdoche.

Synecdoche is a figure, wherby, when part of a thyng is named, ỹ whole is vnderſtan-

And whereas ye blame vs, beecauſe (as ye report of vs) we do of one onely action or doing of Chriſt make

make a generall doctryne and commaundement: ye are blame worthi your selues, for thys dede or facte of Chryst, was not vulgare or cōmen, but hath an expresse commaūdemente ioyned and annexed to it: whyche was afterwardes confyrmed and established by Paul. And doe we not, besydes all thys, work moste surely, when we seke to the head spring and former institucio: Pryest. Well the churche is on our syde, whych thing ye can not deny, and Credendum est magis soli marie veraci, quam Jude orū turbaī fallaci. That is to saye: the holye churche alone is more to be beeleued, then a sort of false heretykes, although they were thousandes together.

ded, ſ ſōe tymes the whole deig named, parte onely is vn derſtanded

Prentise. Well, to the purpose maister person, I canne not thynke, but wheras ye say that the catholyke churche is on youre syde and

Ans. to the 17. obiec.

deth wyth you, that is playne fals. For al the Greke churche, and the whole eaſt parte of the worlde, & al the whole auncientie, is againſt you in thys pointe: for thys ſhame full and moſt blaſphemous mutylation or cutting of the one part of the ſacrament, is a birde of yeſterdayes hatchyng.

3. part. que 80. arti. 12

Thomas de Aquino, now being one of the latter ſchoolemen, ſaith playnly that it beganne to be vſed about hys tyme, in certayne churches.

truly maſter perſō, me thinke, this is a madde way, that ye doe vſe. When we flee to the ſcriptures, by and by ye ſay that they are obſcure and darke, and ſo appeall to the fathers, who, ye ſaye, doe all ſtande on your ſyde, ye runne to the antiquitie of tyme, wherby ye goe aboute to mocke awaye al the teſtimonyes and autorytes of the ſcriptures.

tures. But howe ſtedfaſte ye be, it ſhal eaſely be ſeen in this diſputacion, wher the ſcripture is plain, all the fathers ſtande with vs, and all the whole antiquite conſenteth wyth the ſcriptures.

Therefore thys your ſtudy and loue, that ye, haue to reſiſt or ſpeak agaynſt vs, commeth only of thys that ye are ſworne and addicted to the Popes lawes, wherby it commeth to paſſe, ỹ ye ſet not a ſtrawe neyther by the trueth, nor by the ſcriptures, nor by the fathers, nor yet by antiquite. Pryeſte. Jf there were none other thyng, yet the cauſes, wherby the churche was moued to make thys Godlye ordeynaũce, ought to ſuffice vs. Prẽtiſe, The firſt cauſe, ſo farre as J do remember, is leaſte the cuppe ſhould be ſhed, if it ſhoulde bee miniſtred vniuerſally to all men.

Why the Pope catholyks do ſo ſore reſiſt ỹ truth

Anſ. to the 18. obiec.

Here dooe J muſe and greatly

merueleat Ireneus, Basilius, Ambrose, Nazianzene and Augustyne, which being such wise and prudit fathers, did not see these perylles in the sacrament: or if they dyd se them, they dyd not so much esteme them, that they woulde therefore violate the sacramentes, whyche neuertheles, they ministred very often.

For these blasphemous priuat masses were not yet then vsed. They did alwayes communicate in the misteries wyth the other, & people comming to the communiō much more often than they do now a dayes.

Priuate masses are here called when no cōmunion is vsed.

They did not passe so muche, if part of the mistical cuppe dyd perchaunce fall on the grounde. In Cipzianus tyme a maide did spue out of the misticall wyne. Thys was the greatest care, that the holy fathers tooke, that they myghte minister

miniſter the ſacrament to worthye perſons.

But ye laboure not to put awaye from it dogges and ſwyne, by whom much greater iniurye is done to the bloud of Chryſte, than if ſome droppes of it ſhoulde bee ſpilled on the grounde: therefore I would counſayll the miniſters, if at leſt I were worthy to geue cõſel, to take good hede, that none be ſpilled, and if any chaunceth to be ſpilled, let them bee ſory therfore, and yet it ought not to be exaggerated, as though it were a thynge irremiſſible.

Sainct Auguſtine writeth, that as we muſt take hede that no parte of the ſacrament fall down on the grounde: ſo muſt both the miniſter and alſo the hearers beware, that no worde be ſpoken in vayne, or eſcape wythout profyte. And yet notwythſtandyng although many times

Auguſti. Queſti. I. cap interro go uos.

tymes the worde is negligentlye heard and vnfrutefully receaued, ſermons muſte not be kept awaye from the people.

Prieſt. But how could the miſticall wine be kept from ſowryng, if it were reſerued for the ſicke? Prētiſe. I aunſwere, that youre owne ſuperſticion onely doeth breede ȳ ſame peryll.

Anſ. to the 19. obiec.

Who compelleth you to kepe or reſerue the ſacrament? Who hath geuen you that commaundement? Prieſt. We muſt geue it to the ſick. Prentyſe. I graunte it, but maye not the conſecracion be dōe before the ſicke? Prieſt. But the ſicke perſons can not alwayes tary ſo long. Ther be many ceremōies ye know. Prentyſe. And this doth alſo come of youre ſuperſtition and not of Chryſtes commaundement. That whych Chryſt commaunded, maye eaſely be done in a ſhort time, and wyth

wyth very fewe wordes. Gregory in his Epistles testifieth and witnesseth, that the Apostles dyd only vse the lordes prayer at the consecracyon: but ye affirme and hold opinion, that the sacrament can not be made but onely in your Masse. Therfore these impedimentes and lettes, that ye alleage, are to beimputed to your own foolysh superstition, and not to the institucion of the lord.

Pryest. What shal we doe with them, that eyther of nature doe abhorre wyne, or els by reason of their sickenes, can not awaye wyth it? Prenty se. When there is suche necessite, that the lawe canne take no place, to suche kynde of menne one parte onelye of the sacrament may be geuen. Ans. to the 20, obiec.

But neuertheless it can not be gathered

gathered thereof, that touchynge the other that can away with wine the ſacrament ought to be mutilated or halfe cut of, by the lawe and decree of men.

For it is god that ſemeth to haue broughte or caſt that man into this neceſſite, wherby it foloweth, that he doth not wittingly and willingly violate the ſacrament. Sōe there be that make thys anſwere: if any doe ſo abhorre wyne, that they can by no meanes awaye with it: ſuche drinke may be geuen vnto them, as they can wel away with al, ſo that the ſacrament be kept whole, & the wordes of the Lorde ful ly rehearced.

Prieſt. But Chryſt hath not ſo inſtituted and ordeyned: therefore they, that ſhoulde dooe ſo, ſhoulde breake the Lordes inſtitucion.

Prentiſe. This aunſwere they wyl make, that Chryſte dyd vſe that kynde

kinde of drinke, that menne coulde awaye withall, and that did agree with them that receaued it, & that therfore they swarue not from the institucion of Chryste, when they minister to all men that kynde of drynke, that thei can brooke. For in so doing they seeme rather to submitte themselues to the inbecillite and weakenesse of theyr brethren, than to violate the sacramente. To thys may I adde, that if a man cā not receaue the sacrament, as christ hath instituted, he shold altogether refrayne from it.

For if he doeth desier it and beleue, he shal lose no fruite or profit thereof, but it shalbe imputed vnto hym as though he had receaued it. As if a man shold earnestly desier to be baptised, and cold not obtaie it, it would be imputed vnto hym, as if he had been baptised in very dede.

But

But we may not, because of suche rare and seldome chaunces, cut away halfe the sacrament. Pryeste. I perceaue that ye seke nothing els but mere confusion, & that ye wyl haue no honor to be geuen to the ministers.

Ans. to the 21. obiec. Prentyse. The dignite of the ministers consisteth not in thys, that they shoulde receaue. 2. partes of ỹ sacrament, and the lay people but one; or that they should receaue a greater cake, than the common sort of the people, that doe communicat wyth them.

1. Timo. 3 Titus. 1. Paul in hys firste Epystel to Timothe, and in hys Epystell to Titus, doeth sufficiently describe the godly qualites of the ministers wherein consisteth theyr dignitye.

1. Tim. 5. And agayne wrytyng to Timothe he sayeth, that the elders are worthy of double honour, when they rule wel, and laboure in the word

of

of god. Pryeste. I am almost wea ry to talke wyth you, ye are so ob= stinate. I perceaue that ye wyl in no wyse yelde to your betters, but are full of wordes and of vnlear= ned contention.

Prentyse. I doe frō my very heart detest and abhorre vaine wordes, and vngodly contencion: but that I ſhoulde in thys matter yelde to you, I see not yet, why I ſhoulde doe it.

For beſydes all other reaſons, argumentes, and auterites of the Scriptures, that haue beē alleged hetherto, thys I doe reade in the .3. to the Galathians, that though it be but a mans teſtament, if it be alowed, no man deſpyſeth it, or ad deth any thyng thereto: how much leſſe oughte menne to be ſo temera tious and raſhe, as for to adde any thyng to ẏ teſtamēt of Chriſt: mē being Gala. 3.

beeyng frayle and mortall, do only in their testamentes bequeathe earthly thinges: but Christ, which is God almightye, bequeatheth to hys churche his heauenlye sacramentes, which apperteine vnto euerlasting lyfe.

Therefore it is an intollerable presumption that man, being but a worme of the earth, should alter any thyng in hys testamente. Beesydes thys al the vniuersal church, throughout the whole world, dyd neuer in the ryght administracion of the sacramente swarue from the institution of Christe, til ỹ moste disloial and vnfaythfull consell, ỹ was kept at Cõstaunce about. 120. yeares ago: in which diueliss cõcel, these. 2. notable and godly learned men John Husse, and Hierony mus de Praga, were most trearherously burnt, for speakyng agaynst thys moste horrible prophanation of

The counsel of Constaunce is most vnfaythfull.

John husse

Hierony mus de Praga.

of the ſacramente. What ſhould I here ſpeake of the auncięt fathers? who did alwaies from their verye heart abhorre to ſwarue any thing in this ſacrament from the inſtitution and ordeynaunce of Chryſte. We haue a Canon of Gelaſyus, which is written de conſecratiõe, diſtinctiõe. 2. capi. Comperimus: there ſome are rebuked, becauſe ỹ they, receauinge a portion of the Lordes body, dyd altogether abſtayne from the cup of the Lordes blood.

Galaſius de conſecr. diſtinct. 2. cap. cõperimus.

Which thyng he calleth ſuperſticious, commaundynge them eyther to take the whole ſacramente, or to abſtayne from the whole. For (ſayth he) it is a playne ſacrilledge or robbing of Gods glory, ỹ they ſhoulde be ſeuered or ſeparated.

Pryeſte. That Canon is to bee vnderſtanded of the Prieſts, whẽ

The. 22. ob.

they say masse. For they are bounde
Inf. to it to receaue both kyndes. Prentyse.
Thys cannot bee gathered of the
wordes of thys holy bisshoppe. For
there playne mencion is made of ỹ
communicantes, and of them that
shoulde be put from the sacramẽts
whyche thynges can bee applyed
but onely to those, to whom the sa
crament is minist̃red. Moreouer it
is not written in the Canon, that
any iniury is done to the sacrifice,
but to the sacrament. For sayth he,
no diuision of that one onely miste
rye can be done wythoute greate
sacriledge or intollerable robberye
of the glory of god.

Sith then ye minister the sacra
ment to the lay people vnder one
kynde, making a shamefull diuisiõ
of thys sacramente, ye can not ex=
cuse your selues, but that ye cõmyt
playne and manifest sacriledge.
Chrisostome in the. 18. Homilye v=

pon the seconde Epistell to the Corinthians wryteth, that there be certaine thyngs, wherin the priest differeth nothynge from the laye man. Chri. ho. 11 in. 2. Epi. ad Corin.

As in receauinge of the dreadefull misteryes, It is not with vs as in the olde lawe, where one parte of the sacrifice was geuen to the Pryeste, and an other to him that did offer: but to vs all, sayeth he, one onely and the same bodye of Chryste is geuen, and one onelye and the same cup.

Cipryan in hys. 2. booke and. 3. Epistell proueth, that we oughte in no wyse to swarue in thys sacramēt from the institucion of Christ: where among all other thynges he reherceth these. 3. principal points: firste, howe in thys matter Christ onely ought to be harkened vnto. Cipri. 2. li. epist. 3. epi.

Agayne; howe we oughte

not to care what other haue done afore vs, but what Chryſte, who was before all, hath done himſelf or willeth vs to doe: laſt of al how they that doe otherwyſe, thā chriſt did, doe in vayne worſhippe God, wyth the doctrynes and preceptes of men.

Prieſt. O good God, what a thyng is it, to reade any authour after thys ſorte, not weyghynge ỹ circumſtaunces of the places? Cyprian doeth not ſpeake of this thig that we haue nowe in hande, but there he diſputeth againſt certain ſectes, ỹ be called Aquarii, whiche vſed water in the Lordes cup in ſtede of wyne.

The. 23. ob. Aquarii may be called in englyſhe waterlynges. Anſ. to it.

Thys faute doth he there ſpeak agayn ſt, and not agaynſt ỹ takinge away of the one part of thys ſacrament from the lay people. Prētis. But I ſaye, that ye offende more [illegible] ſly agaynſt the inſtytucion

of

of Chryst in the sacramente, than these waterlynges did: for although they vsed water for wyne, yet dyd they not vtterly put away the one part of the sacrament. They did stil kepe the very wordes, that appertein to ỹ cup, onely thei did chaũge the elemente.

But ye doe moste treaterously take awaye from the laye people, both the whole cuppe, and also the wordes, that appertayne vnto it. Secondely I graunte that Cipryans disputacion, wherin he confuteth the waterlings, is particular, but the argumentes and reasons, that he doeth vse, are vniuersall, ỹ is to say: how in the sacramente of the body and bloud of Christ, we ought in no wyse to swarue from Chrystes institucion. Wherevpon I conclude that it is in no wise lawful, to take away the misticall cup from the communion.

The.24.ob Priest. Cipzian writeth these thigs only of them, that did offer: therefoze this place appertaineth nothing to the communion. Prentise.

Answere. I wonder ỹ your witte is so grosse that ye can not see, how the sacrifices of the auncient fathers in Cipzians tyme did in nothyng dyfferre from the communion: there were no priuate masses vsed amõg them, foz they dyd afterwardes crepe in, to the greate hinderaunce of the true religion.

Priest. Then bee like there was some kynde of masse in Cipzians tyme. Therfoze they that say, that it is a birde of late yeares, do most shamefully belie vs. Prentyse. I wyll not now reason of that mater wyth you.

Foz there is a booke, whych, I truste, shal shortly come abzoade in print, wherin al thynges, concernyng your cursed masse, ar so plaĩlye

ly discussed and set forth, that your Pope catholikes, whiche nowe at thys tyme are so bragge, shall not haue one worde to speake. Prest. Wel, are ye at thys poynte, that ye wyl not receaue at all, now at thys blessed tyme?

Prentyse. I haue tolde you my mynde, master person, what I intende to dooe. Priest. So shal ye bryng your selfe into trouble, and not preuayll.

Prentyse. If it be the pleasure of God to bryng me into any trouble for hys sonne Jesu Chrystes sake, or for his truethes sake, I am assured that he wil not suffer me to be tempted aboue mi strength, but wyl in the middest of my temptation make awaye, that I maye be able to beare it: that is to saye: thys doe I beleue, that God wil, of his

God measureth hys crosse accordyng to our strength

infinite goodnesse, measure hys crosse accordyng to my strengthe. Loke what I am able to bear, that wyl hys fatherly and most mercyfull goodnesse laye vpon my shoulders, if it be expedient for his glory, for the edifying of hys churche and for the saluacion of my soule: and if it be his Godlye pleasure, to encrease hys crosse vpon me, he wyll also encrease my strength. In the meane ceason I know thys to be moste sure, that it is not the way to eschewe trouble, to flee frō God or to swarue frō his trueth: but rather it is the way and meane to bryng my selfe into a much greater trouble, bothe in thys worlde here, and also in the worlde to come.

And speciallye for thys matter of the sacrament, that now we haue in handlyng: I doubt not, but that God will of hys ryghteous iudgemens

mente plage thys wicked worlde wyth great and horrible plagues. For if the Corinthians, that kepte Chrystes holy institucion whole, were neuertheleſſe, bee cauſe they miſuſed thẽſelues in the receauing of the ſacrament, ſo ſore punyſhed wyth ſyckeneſſe, newe diſeaſes & peſtilences: what oughte they to looke for, at the ryghteous iudgement of God, that ſo blaſphemouſly prophanate hys ſacramentes, takyng away moſte ſacrilegeouſlye not only the one halfe of the matter that the ſacramentes are made of, but alſo the very wordes of the inſtitution? Truely all the plagues, that doe dayly chaunce vnto vs, as tumulte, ſedicion, rebellions, inſurrections, famyne and extreme hunger, derth and ſcarceneſſe of almaner of thynges, with innumerable kyndes of newe diſeaſes, that dayly ſpryng vp emong vs, oughte to bee

I. Cor. II.

the propha nacion of ſacramente is the chief cauſe of our plages.

be imputed to none other thynge, but to thys prophane mutilatyon or manglyng of the sacramente.

Priest. And did not all these plags happen vnto vs, when ye had the sacrament ministred vnder both kyndes? What tumultes and insurrectyons haue we had in that short tyme, that all thynges were, as ye woulde haue them? What dearth and scarcenesse of victualles haue we had euer since? Whereunto shal we impute these thynges? Did not besydes all thys all the chiefe autors of your religion come to an ill ende? recken Anne Boleyne, Crōewel, the duke of Somerset, ỹ duke of Northumberland, and the duke of Suffolke, that I shoulde in the meane ceason passe them ouer, that haue been burnt as most shamefull heretykes.

The chiefe argumente that ỹ pope catholikes vse nowe a daies to difame the gospel and worde of god.

Therefore yong man, looke better to your selfe, weigh & consyder these

these thinges better in your mind, and returne by tymes, least ye repente your selfe at length of thys your stiffneckednesse.

Prenty se. I graunte, that we haue had tumultes and insurrectyons in that shorte tyme, that true relygyon was vp: but who wer the authors of them? Were they not a sorte of rebellyous Papystes, that caused the insurrectyon in ỹ weast parte of England, for to haue put downe true relygyon, and Gods worde? Answere.

As for them of Northfolke, it is not vnknowē what was ỹ cause of their rising.

And no doubte it is but that there were many chyldren of Belliall amonge them, that pricked them forewardes: as the deuil is alwayes busye to sowe sedicion and

to

to moue mens hartes to rebellion, but moſt ſpecially, when he ſeeth, that the worlde falleth awaye from him, by the preachyng of ỹ worde of god.

Then doth he beſtirre himſelf, ſeekyng all meanes poſſible to brig the goſpel into a ſuſpicion or geloufye, and to make men to beeleue that it is a ſedicious doctryne: that ſo by that meane he may enioy his poſſeſſion ſtil.

As long as the worlde ſitteth in darkeneſſe and in the ſhadowe of death, runnyng headlong, for lack of the light of goddes worde, into perdycyon: the deuill is quiete enoughe, ye ſhall heare but of few tumultes.

For why? he is then in peaſable poſſeſſion of the worlde: what nedeth he to make any thyng adoe? And as for the derth and ſcarcenes of victualles, ỹ we haue had euer

ſince,

ſince, wherunto ſhal we impute ꝯ ſame, but to a ſort of Cormarands, which vnder the cloke of Goddes worde hyded theyr treaterouſe couetouſneſſe? For, thankes bee vnto God, there hath ben always great plentie in thys realme, euer ſince ꝯ true reformacion of the churche, of all maner of thinges, that are neceſſary for the ſuſtenaunce of man: ſo that both victuals and other neceſſary things might haue been good cheape, if it had not been for theſe caterpillers, whyche would rather ſuffer theyr corne to be eaten with vermine, and theyr cattel to dye of the rote, or ſende both corne & cattel ouer into ſtraunge contreyes, than let theyr poore neyghboures haue any thyng at theyr hands, for a reaſonable pryce. Thys hath made this derth, and nothing els. Howbeit I doe not denye but that it is a plage of god, that thus in the myddeſte

The cauſe of ꝯ ſcarcenes & derth that is now a daies & to whom it ought to be imputed.

middeſt of plenty, we ſuffer ſuche penurie and ſcarceneſſe: but wherevnto ſhall we impute it, but to our rebellyous heartes, and diueliſhe ſtubburneſſe, that wold in no wiſe receaue Gods worde, whē it was ſo plenteouſly offered vnto vs, but kycked agayn:ſt it, hauynge lieffer to fede ſtil of the coddes & huſkes wyth the ſwyne, than to eate deintye meates in our fathers houſe? What abomynable Idolatrye, not wythſtandyng the ſhynyng lighte of the goſpel, was ſtyll committed by ſuch, as ye ar, in many darke corners of thys realme? And wheras ye ſay, that al the chiefe authours of our relygyon bee come to an yll ende, reckenyng a great many of honorable perſons, whych, beyng fauourers of the trueth, haue gone to wrake here in thys worlde: what maketh that for youre purpoſe?

Had ye not masſes ſaid in your priuie chambers, ye ranke papyſts, kept ye not Idolatry in euery darke corner? But woe be to you: for

Myghte

Myght I not wyth the same reason diffame the gospel of Chryst, yea and all the scriptures of God also? To what ende, I praye you, came all the Prophetes of God? Some of thē wer stoned to death, some sawen in two wyth a woodē sawe, some had tente nayles driuē throughe bothe theyr temples. And Johñ the Bapty st, the forerūner of Chryste, was he not beheaded? Chryste hymselfe, who is the ende of all Prophetes, was putte to a moste shamefull death, beeyng hanged on a crosse betwyxt twoo theues.

What the ende of Chryst & of his Apostles hath been here in thys worlde.

None of all hys holy Apostles dyd escape the cruell tyrannye of thys worlde, that in the meane season I shoulde speake nothynge of so many thousande Martyrs, whose bloode was moste cruellye shedde.

Shall we therfore saye, that the gospell,

gospel, and the scriptures of god, are vntrue? God forbidde. Priest. Truly yonge man, I am sorye for you. I am affrayde that I shall bee fayne to put you vp to my Lorde; then are ye vndone. Prentyse. Doo as ye shall thynke beste. Fare ye well master person: God open youre hearte.

Be ashamed of your doings ye Papystes.